



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

- | | |
|--|---|
| 1. <i>Edha (when/whereas) befell-she^y The Wa'gea'to^{w1} (Doom's Day Event)^w.</i> | إِذَا وَقَعَتِ الْوَاقِعَةُ ١ |
| 2. Not for its ^w befalling-she ^y a liar-she ^{y2} . | لَيْسَ لَوْفَعَتَا كَاذِبَةٌ ٢ |
| 3. [It ^w] (is) a Debaser-she ^y , a Lifter-she ^{y3} . | خَافِضَةٌ رَّافِعَةٌ ٣ |
| 4. <i>Edha (when/whereas) rujja'te (had been convulsed-she^y) the Earth^w a rajjan⁴ (ever/stout convulsion).</i> | إِذَا رَجَّتِ الْأَرْضُ رَجًا ٤ |
| 5. And <i>bussa'te (had been pulverized-she^y) the mountains* a bassan⁵ (ever/stout pulverizing).</i> | وَبُسَّتِ الْجِبَالُ بَسًا ٥ |
| 6. Then was-she ^y a fine dust <i>munbathan⁶ (that which had been scattered).</i> | فَكَانَتْ هَبَاءً مُنْبَثًا ٦ |
| 7. And you ^c were pairs three. | وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ٧ |
| 8. So companions (of) the <i>maymana'te^{w7} (blessing/fortune-/right-sidedness)^w</i> , what the <i>maymana'te^w</i> companions. | فَأَصْحَبُ الْمِئْمَنَةِ مَا أَصْحَبُ الْمِئْمَنَةِ ٨ |
| 9. And companions (of) the <i>mash'ama'te^{w8} (misfortune/-left-sidedness)^w</i> , what the <i>mash'ama'te's^w</i> companions. | وَأَصْحَبُ الشِّعْمَةِ مَا أَصْحَبُ الشِّعْمَةِ ٩ |
| 10. And the foregoers, the foregoers. | وَالسَّابِقُونَ السَّابِقُونَ ١٠ |
| 11. Those (are) the <i>mugaraboond⁹ (ones-brought-near to Allah/favored and neared to Allah).</i> | أُولَئِكَ الْمُقَرَّبُونَ ١١ |
| 12. In paradises ^w /gardens ^w (of) the <i>na'eeme (permanent mental and physical delights in the highest chambers of Paradise).</i> | فِي جَنَّاتِ النَّعِيمِ ١٢ |
| 13. A batch ^w of The Firsts. | ثَلَاثَةٌ مِنَ الْأَوَّلِينَ ١٣ |
| 14. And a few of The Lasts. | وَقَلِيلٌ مِنَ الْآخِرِينَ ١٤ |
| 15. On beds ^w <i>mandbona'ten^{w10} (doubly well weaved with pearls).</i> | عَلَى سُرُرٍ مَوْضُونَةٍ ١٥ |
| 16. Reclining/recliners they ^z (are) on it ^w mutually | مُتَكَبِّرِينَ عَلَيْهَا مُتَقَابِلِينَ ١٦ |

¹ The word “الواقعة” is a feminine noun in Arabic, so the superscript “w”! Clearly the “ة التانيث” in “الواقعة” is feminine indicator!

² The word “كاذبة” is infinitive noun for “الكذب” = falsification or untruth, meaning not to be heard regarding it any false say! See تفسير القرطبي!

³ The words “Debaser” and “Lifter” are both associated with “الواقعة,” which is feminine noun in Arabic! So the [She-] is prefixed to both the “debaser” and the “lifter”!

⁴ The word “رجا” is اسم مصدر = infinitive noun in English, i.e. to emphasize it or make it plain! So, the word “stout” is used to qualify “shaking” to intensify the shaking!

*The word “جبال” = “mountains” is a broken plural, so the reference to it is by feminine pronoun as: pulverized-she^y.

⁵ Ibid, but only regarding “pulverizing!” To be noted also is “بسا” could mean “speedily driven,” (“Day We (cause) the mountains (to) tread” (S18:47)!

⁶ The word “munbatha” is singular, objective, masculine noun, with no English equivalent, meaning that which has been scattered!

⁷ The word “الميمنة” means = جهة اليمين = “right sidedness,” or “الميمنة” = ما يدعو لليمن والبرك = questing good omen + blessing!

⁸ The “المشامة” means = جهة الشمال = “left sidedness,” or “المشامة” = ما يدعو للشأم والنحس = foreboding bad omen and misfortune!

⁹ The word “المقربون” is masculine, plural, objective noun of those favored and neared to Allah, and for which there is no English equivalent per se!

¹⁰ The word “موضونة” means: doubly well weaved with pearls decorating it! See التاج! Also, see القرطبي! Others say: “well weaved with gold.” See explanation of Sheikh Makhloof!

fronting (<i>tête-à-tête</i>).	
17. Circumambulating on them children (<i>that had been made</i>) immortals.	يَطُوفُ عَلَيْهِمْ وَلَدُنْ مُخَلَّدُونَ ﴿١٧﴾
18. By goblets and ewers and glasses ¹¹ of an ever-flow.	بِأَكْوَابٍ وَأَبَارِيقٍ وَكَأْسٍ مِنْ مَعِينٍ ﴿١٨﴾
19. Neither <i>yousaddaona</i> ¹² (<i>have headache/headiness they</i>) <i>a'n</i> ¹³ (<i>because of</i>) it ^w and nor intoxicate they ^z .	لَا يَصْدَعُونَ عَنْهَا وَلَا يُزْفُونَ ﴿١٩﴾
20. And a fruit ^{w14} of what they ^z choose.	وَفَنَكِهِةٍ مِمَّا يَتَخَيَّرُونَ ﴿٢٠﴾
21. And birds' meat of what they ^z wish.	وَلَحْمِ طَيْرٍ مِمَّا يَشْتَهُونَ ﴿٢١﴾
22. And <i>hooron-eenon</i> ^w (<i>females of fair skin, large eyes whose white is very white and the black is very black</i>) ^w .	وَحُورٌ عَيْنٌ ﴿٢٢﴾
23. As likes the pearls ^w <i>maknoo'ne</i> (<i>rather clean/ covered and well protected</i>).	كَأَمْثَلِ اللُّؤْلُؤِ الْمَكْنُونِ ﴿٢٣﴾
24. (<i>It is</i>) requital by what they ^z were working they ^z .	جَزَاءٌ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾
25. Neither hear they ^z in it ^w a frivolity and nor a sinning.	لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ﴿٢٥﴾
26. But a <i>qeelan</i> ¹⁵ (<i>a say which was said</i>): peace, peace.	إِلَّا قِيلًا سَلَامًا سَلَامًا ﴿٢٦﴾
27. And companions (<i>of</i>) the <i>yamee'ne</i> (<i>right-sidedness/- fortunateness</i>); what companions (<i>of</i>) <i>yamee'ne</i> .	وَأَصْحَابُ الْيَمِينِ ﴿٢٧﴾
28. In lote-tree, ^w <i>makhdhoo'den</i> ¹⁶ (<i>made thorn-less</i>).	فِي سِدْرٍ مَخْضُودٍ ﴿٢٨﴾
29. And banana/acacia-tree ¹⁷ <i>mandhoo'den</i> (<i>made tiered</i>).	وَطَلْحٍ مَنْضُودٍ ﴿٢٩﴾
30. And a shade <i>mamdoo'den</i> ¹⁸ (<i>that which is extended</i>).	وِظَلٍّ مَمْدُودٍ ﴿٣٠﴾
31. And a water <i>maskoo'ben</i> ¹⁹ (<i>torrentially poured</i>).	وَمَاءٍ مَسْكُوبٍ ﴿٣١﴾
32. And fruit ^{w20} multitudinous.	وَفَنَكِهِةٍ كَثِيرَةٍ ﴿٣٢﴾
33. Neither [<i>it</i> ^w] <i>maqtoo;a'ten</i> ^{w21} (<i>no-incessant</i>) ^w nor <i>mamno-o'a'ten</i> ^{w22} [<i>it</i> ^w] (<i>that which is prohibited</i>).	لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٣﴾
34. And <i>foroshen</i> ^x (<i>spouses/ wives for bed-pleasure</i>) <i>marfoo'a'ten</i> ^{w23} (<i>being made lofty/ in status-elevated</i>).	وَفُرْشٍ مَرْفُوعَةٍ ﴿٣٤﴾
35. Verily We established them ^y a genesis ²⁴ (<i>totally anen</i>).	إِنَّا أَنْشَأْنَهُنَّ إِنْشَاءً ﴿٣٥﴾
36. So We made them ^y virgins.	فَجَعَلْنَهُنَّ أَبْكَارًا ﴿٣٦﴾
37. Oroban (<i>chastely husband-lovers</i>) <i>atrabn</i> (<i>agers-identical</i>).	عُرُبًا أَتْرَابًا ﴿٣٧﴾

¹¹ The word “كأس” in Arabic refers the glass itself or the glass of wine, see *التفسير الطبري*

¹² The word “يَصْدَعُونَ” could mean: (1) *they have headache*, or (2) *have onus*!

¹³ See the *Lexicon* attached to this Translation regarding the various meanings of the preposition “عن”!

¹⁴ The word “فأكهة” = “fruit” in Arabic is feminine-gender! Hence it and its qualifier adjective are feminized by ^w!

¹⁵ The word “قيل” is that which was said=say!

¹⁶ The word “مخضود” is singular, masculine objective noun, with no English equivalent!

¹⁷ The word “طلح” mostly means “banana-tree” but some time it may mean *acacia-tree*!

¹⁸ The word “مدود” is singular, masculine objective noun, with no English equivalent!

¹⁹ The word “مسكوب” is singular, masculine objective noun, with no English equivalent!

²⁰ The word “فأكهة” = “fruit” in Arabic is feminine-gender! Hence it and its qualifier adjective are feminized by ^w!

²¹ The word “مقطوعة” is plural, feminine objective noun, with no exact English equivalent!

²² The word “ممنوعة” is plural, feminine objective noun, with no English equivalent!

²³ The word “مرفوعة” = [she-they] elevated, plural, feminine objective noun, with no English equivalent! Also, the “beds” here is a figuratively or metonymically speaking for the wives, as explained by the following *Ayat*!

²⁴ That is a fresh creation, without the birth associated with those of the world!

38. For the <i>yamee'ne</i> (<i>right-sidedness/fortunateness</i>) companions.	لَا صَحْبَ الْيَمِينِ ﴿٣٨﴾
39. A <i>thollaton</i> (<i>batch</i>) ^w of The Firsts.	ثَلَاثَةٌ مِنَ الْأَوَّلِينَ ﴿٣٩﴾
40. And a <i>thollaton</i> (<i>batch</i>) ^w of The Lasts.	وِثْلَةٌ مِنَ الْآخِرِينَ ﴿٤٠﴾
41. And companions (<i>of</i>) the <i>shema'le</i> (<i>misfortune/left-sidedness</i>); what the <i>shema'les</i> companions.	وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ ﴿٤١﴾
42. In a <i>samoomen</i> (<i>hot wind</i>) and <i>ha'meemen</i> ²⁵ (<i>maximally heated/cooled water</i>).	فِي سَمُومٍ وَحَمِيمٍ ﴿٤٢﴾
43. And a shade of <i>yahmoomen</i> (<i>profoundly black smoke</i>).	وِظِلٍّ مِّنْ يَحْمُومٍ ﴿٤٣﴾
44. Neither cool and nor <i>ka'reemen</i> ²⁶ (<i>bounty-giver and ennobler and of multiple uses/effects</i>).	لَا بَارِدٍ وَلَا كَرِيمٍ ﴿٤٤﴾
45. Verily they were before <i>tha'leka</i> (<i>he-that-afar-it/that mutrafeena</i> (<i>they who were luxuriated</i>).	إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ ﴿٤٥﴾
46. And they ^z were insisting on the subornation ²⁷ the great.	وَكَانُوا يُصِرُّونَ عَلَى الْحِنثِ الْعَظِيمِ ﴿٤٦﴾
47. And they ^z were saying: are <i>edha</i> (<i>when/whereas</i>) we died and we were <i>tora'ban</i> (<i>crushed sand</i>) and bones, are we surely <i>maboothoona</i> (<i>they^z that are to be resurrected</i>).	وَكَانُوا يَقُولُونَ أَهَذَا مِثْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَمْ إِنَّا لَمَبْعُوثُونَ ﴿٤٧﴾
48. Are [and] our fathers the firsts.	أَوْءَابَاؤُنَا الْأَوَّلُونَ ﴿٤٨﴾
49. Let-say [<i>you^s</i>]: verily the firsts and the lasts.	قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ لَمَجْمُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ ﴿٤٩﴾
50. Surely <i>majmo'oon</i> (<i>additively gathered you^z</i>) to an appointment, day <i>ma'aloomen</i> (<i>that which is known</i>).	ثُمَّ إِنَّكُمْ أَيُّهَا الضَّالُّونَ الْمَكْذِبُونَ ﴿٥٠﴾
51. Afterwards verily you ^b O you the strayers the deniers.	لَا تَكُلُونَ مِن شَجَرٍ مِّن زُقُومٍ ﴿٥١﴾
52. Surely (<i>are</i>) eaters you ^z from trees ^w of <i>zaggoomen</i> (<i>most distasteful and evil fruit in Hell</i>).	فَمَا لَئُونَ مِمَّا الْبَاطِلُونَ ﴿٥٢﴾
53. So fillers you ^z (<i>shall be</i>) from it ^w the bellies.	فَشَرِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ﴿٥٣﴾
54. Then drinking/drinkers you ^z (<i>are</i>), on it ^w of the <i>ha'meeme</i> ²⁸ (<i>maximally heated/cooled water</i>).	فَشَرِبُونَ شُرْبَ آهِيمٍ ﴿٥٤﴾
55. So drinking/drinkers you ^z (<i>are</i>) drinking (<i>of</i>) the <i>beeme</i> (<i>unquenchable-camels</i>).	هَذَا نَزْهُم يَوْمَ الدِّينِ ﴿٥٥﴾
56. This (<i>is</i>) their <i>nozolo</i> ²⁹ (<i>hospitality-residence</i>), (<i>on the Deen's</i> (<i>Requital's</i>) Day ³⁰).	

²⁵ The word "hameem"="حَمِيمٌ" has no English equivalent *per se*! So, we transliterate and parenthetically explain! The word "hameem"="حَمِيمٌ" has at least four different meanings, one of which is a paradoxical meaning of *maximally heated water or cooled water* or could be just *warm water*. In this paradoxical sense most of the time it is the *maximally heated water* is intended! A second meaning is very near or rather close friend/relative; a third meaning is: *possessor of mutual affection towards another*; and fourth meaning: a *summer rain*! See اللسان!

²⁶ The word "kareem"="كَرِيمٌ" is a subjective, singular, masculine noun! It has no exact English equivalent, as explained at length in footnote 28 of the Introduction to this Translation! Summarily: *bounty-giver and ennobler*!

²⁷ The word "hinth"="حِنْثٌ" has two meanings: (1) *subornation (false-oath)* or (2) *sin*! See اللسان! Both meanings could apply here!

²⁸ See footnote 5792 below regarding حَمِيمٌ!

²⁹ The word "nzol"="نَزْلٌ" has several meanings: (1) *hospitality*, (2) *hospitality needs and trappings for guests*, (3) the *guest-resident*, (4) *residence itself*, (5) *pension place*, (6) *lodging place for travelers*, (7) the *yield of a cultivated land*!

³⁰ The word "al-din"="الدِّينُ" has several meanings: (1) *religion*, (2) *recompense*, (3) *reckoning*, (4) *Day of Judgment*!

57. We created you^b; so *lawla* (why have not) *tosaddeqona* (you^z affirm as true).

خُنْ خَلَقْنٰكُمْ فَلَوْلَا تُصَدِّقُونَ ﴿٥٧﴾

58. Have you^c seen what ejaculate you^z.

أَفَرَأَيْتُمْ مَا تُمْنُونَ ﴿٥٨﴾

59. Are you^f creating it^x or (are) We the Creators.

أَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ ﴿٥٩﴾

60. We fated among you^b the death and not We surely (are) *masbooqueena*³¹ (ones that are surpassed/ outpaced).

خُنْ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ وَمَا

61. On that We substitute yourⁿ likes and We establish you^b in what not you^z know.

خُنْ بِمَسْبُوقِينَ ﴿٦٠﴾

62. And *laqad* (verily, already and affirmatively) knew you^c the genesis^w the first^w so *lawla* (why do not) reminisce you^z.

عَلَى أَنْ نُبَدِّلَ أَمْثَلَكُمْ وَنُنْشِئَكُمْ

63. Have seen you^c what you^z till.

فِي مَا لَا تَعْلَمُونَ ﴿٦١﴾

64. Are you^f *ta-zra'aona*³² (you^z germinate) it^x or (are) We the *za'are-aona*³³ (the causers of its sprouting).

وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا

65. If³⁴ We will surely made it^x We debris, then remained you^c wondering (in regret)³⁵.

تَذْكُرُونَ ﴿٦٢﴾

66. Verily we surely (are) *mugbramoona*³⁶ (ones who are adherent to lasting ruinous torment).

أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴿٦٣﴾

67. Rather we (are) *mabromoona* (he-they who are prohibited from some-thing).

أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ ﴿٦٤﴾

68. Have then seen you^c the water which you^z drink.

لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَبًا فَظَلْتُمْ

69. Are you^f (who had) descended it^x from the *muẓn*³⁷ (white clouds that are bearers of pure water) or (are) We the *munzeloona*³⁸ (Causers of its descending).

تَفْكُهُونَ ﴿٦٥﴾

70. If³⁹ We will, We made it^x *ojajan*⁴⁰ (rather salty and bitter-hot), so *lawla* (why do not) you^z thank.

إِنَّا لَمُغْرَمُونَ ﴿٦٦﴾

71. Have then seen you^c the fire^w [the] which^u *toroona* (you^z enkindle).

بَلْ نَحْنُ مُحْرَمُونَ ﴿٦٧﴾

72. Have you^c established its^w tree^w or (are) We the Establishers.

أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿٦٨﴾

73. We made it^w a reminder-she⁴¹ and a *mata'an*⁴² (resource for a transitory worldly delight) for the *mugweena*⁴³

وَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ

نَحْنُ الْمُنْزِلُونَ ﴿٦٩﴾

لَوْ نَشَاءُ جَعَلْنَاهُ أَجَاًا فَلَوْلَا

تَشْكُرُونَ ﴿٧٠﴾

أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ﴿٧١﴾

وَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ

الْمُنْشِئُونَ ﴿٧٢﴾

نَحْنُ جَعَلْنَاهَا تَذْكِرَةً وَمَتَاعًا

³¹ The word “مسبوقين” is plural, masculine objective noun, with no English equivalent!

³² Meaning: cause it to germinate, sprout, and become crop ready for harvesting. Some translators use the word “grow.” Only figuratively, the word “grow” can be used as a synonym for “zar-a!” Grow=Nama or Yanmee, or Yanmo for adding to wealth, finance, fuel to fire, or adding more seeds to the soil in order to produce more quantity, etc. However, it is not suitable for the specific meaning intended by the great Ayah.

³³ Meaning: Causer of it to germinate, sprout and become crop ready for harvesting.

³⁴ The particle “لو” since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a “لو” amounts to “if” or “when!” See إبن هشام

³⁵ The word “فاكهون” means “تتعجبون”=wondering, see إلتاج! Also see القرطبي!

³⁶ Qur'an commentators are at variance as the meaning of the word “مغرمون” is plural of “مغرم” which, from a linguistic point of view stands for: (1) he who is so fond and attached to some thing in a punishing manner, (2) a debtor or one in a mulct, (3) adherent to a lasting ruinous torment! See القرطبي اللسان والطبري!

³⁷ “Muẓn” are the clouds, or the white clouds, that bear very pure water, not any water!

³⁸ The word “munzeloona” is plural, masculine subjective noun, meaning the causers of the descending! Hence “munzeloona” has no English equivalent! Descender= one that descends, gives a different meaning!

³⁹ See footnote 5769 above regarding “لو”!

⁴⁰ The word “أجاج” means salty, and strongly salty and bitter-hot! For definition of “أجاج” see الراغب و اللسان!

(barren-desert peregrinators).

74. So *sabbeh*⁴⁴ (let-say [you^s]: *Subhana Allah*) by your^t Lord's name The Great.

75. So not⁴⁵! *Oqsemo* ([I] *oath*) by the stars' steads.

76. And verily it^x surely (*is*) *qasamon* (an *oath*), if/had you^z knowing, great.

77. Verily it^x (*is*) surely a *Qur'an-kareem*⁴⁶ (bounty-giver and ennobler and of multiple uses and effects).

78. In a book^x *maknoonen* (rather clean/covered and well guarded).

79. Not touch it^x except the *muttabharoona* (he-they who had been purged).

80. A descending⁴⁷ (*it^x is*) from the worlds' Lord.

81. Do then in this discourse you^f (*are*) fawners⁴⁸.

82. And you^z make yourⁿ *rez'qa^x* (thanks/victuals for sustenance/rain)^x that you^b deny.

83. So *lawla* (*why have not*) *edha* (*when/whereas*) it^w reached the throat⁴⁹.

84. While you^f when-then you^z (*are*) looking/waiting⁵⁰.

85. And/while⁵¹ We (*are*) nearer to him than you^b [and,] but not discern/sight you^z.

86. So *lawla* (*why have not*) *en* (*if*) were you^c other than *madeneena*⁵² (he-they: who are owned/ to be judged).

87. You^z return it^w *en* (*if*) you^c were *ssadeqeena* (always truth enforcers/ credible).

88. Then either *en* (*if*) he [was] of the *mugarrabeena* (they who are favored/ made near to Allah).

89. Then *raw'hon* (fresh breeze)⁵³ and *rayha'non*⁵⁴ (provision-/sweet basil) and a *naeem's* (permanent mental and physical delights in the highest chambers of Paradise)'s garden^w.

لِّلْمُقْوِينَ

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

فَلَا أَقْسَمُ بِمَوَاقِعِ النُّجُومِ

وَإِنَّهُ لَقَسَمٌ لِّوَتَّعِلَمُونَ عَظِيمٌ

إِنَّهُ لَقُرْءَانٌ كَرِيمٌ

فِي كِتَابٍ مَّكْنُونٍ

لَّا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ

أَفَمِنْ ذَٰلِكَ الْحَدِيثِ أَنتُمْ مُدْهِنُونَ

وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ

فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ

وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا

تَنْصُرُونَ

فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ

تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ

فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ

فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٌ

⁴¹ The word "التذكرة" means *that which reminds or by which one is reminded*! See البصائر!

⁴² The word "متاع"="mata'an" is rooted in the word "مَتَعَ" = "matta'a" with many meanings, among them: *resources of transitory worldly delight*! See the *Lexicon* attached to this *Translation* for elaboration!

⁴³ The word "المقوين"="أهل القواء" means those that travel and dwell in barren deserts! See تذكرة الأريب، لأبن الجوزي.

⁴⁴ The word *sabbeh* means: (let-say [you^s]: *Subhana Allah*, meaning: *hallowedly and marvelously deeming Allah transcending all defects, and all solemnly stand in awe and utmost consecration of Allah*!

⁴⁵ The particle "لا," by consensus is a *negation* particle! See الدر المصون، احمد حلي! However, the following *Ayah* (S:56:76) confirms that "So no! I swear by the stars' steads" is a great oath! It is like in many Arabic quarters when they want to *emphasize* a certain point to some-one else they say: "I don't enjoin you" meaning I do enjoin you to do so and so! It is equivalent in English to say: I need not remind you! When indeed I do want to remind him!

⁴⁶ See footnote 5761 above regarding "kareem"="إكريم"

⁴⁷ The word "تنزيل" has several meanings, among them: (1) *gradual revelation*, and (2) *descending*, (3) *array*! See التاج!

⁴⁸ The word "مدهنون" are the fawners, meaning *they who flatter/ supple and compromise*!

⁴⁹ The "i" in this great *Ayah* refers to the "soul."

⁵⁰ The word "تنتظرون" could mean "waiting" (i.e. تنتظرون) when the soul leaves the person!

⁵¹ This "و" could be: إحصائية أو استثنائية أو اعتراضية! See إعراب القرآن، لمحمود صاف!

⁵² The word "مدنين" = is *masculine, plural, objective noun*, hence: *ones who are owned*, or *ones-judged* meaning: "مجزيين" = *to be recompensed, good or bad each accordingly*! See التاج and الراغب! "مدنين" could mean *resurrected*!

⁵³ It is stated in "اللسان" for the word "ar-Rooḥ" and "ar-Rawḥ" several meanings: (1) *mercy* and (2) *Isa, son of Mary (Jesus)*! However, "ar-Rooḥ" (the *Rooḥ*) there are at least *ten* distinct meanings: (1) *mercy*, (2) *soul*, (3) *The Qur'an*, (4) *the revelation* (Qur'an or any other divine message), (5) *the Command*, (6) *the individual entity*, (7) *the rejoicing* (8)

90. And, however <i>en (if) [be] [was]</i> of the <i>yameene's</i> companions.	وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٩٠﴾
91. Then peace for you ^g of the <i>yameene's</i> companions.	فَسَلَامٌ لَّكَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٩١﴾
92. And, however <i>en (if) [be] [was]</i> of the deniers, the strayers.	وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ ﴿٩٢﴾
93. Then (<i>for him</i>) an hospitality of <i>hameemen</i> ⁵⁵ (<i>maximally heated/cooled water</i>).	فَتَزُلْ مِنْ حَمِيمٍ ﴿٩٣﴾
94. And a <i>tassleyato</i> ⁵⁶ (<i>broiling/burning on/by</i>) <i>Jabeeme</i> ⁵⁷ (<i>intensely-blazing Fire</i> ^w).	وَتَصْلِيَةٌ حَئِيمٍ ﴿٩٤﴾
95. Verily this (<i>is</i>) surely right (<i>of</i>) the certitude.	إِنَّ هَذَا هُوَ حَقُّ الْيَقِينِ ﴿٩٥﴾
96. So <i>sabbeh</i> ⁵⁸ (<i>let-say [you]</i> : <i>Subhana Allah</i>) by your ^t Lord's name the great.	فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٩٦﴾

creatures who are special angels, who are “guardians” over the angels who are the guardians over the humans, and for “ar-Ranb” (9) the fresh breeze, and (10) rest!

⁵⁴ The word “الريحان” has two distinct meanings: (1) provision, as in this *Ayah* see الراغب; and (2) sweet basil!

⁵⁵ See footnote 5792 below regarding احميم!

⁵⁶ The word “صالو” transliterated “ssalo” here for lack of a properly corresponding word in English, means broiling/burning, as if the entire body is immersed in the intensely heated Fire!

⁵⁷ The word “جسيم” is proper noun, but it means intensely blazing fire! See الراغب!

⁵⁸ See footnote 5824 next regarding sabbeh!